

DIVINITY IN MORTALITY,
OR THE
GOSPELS EXCELLENCY
AND

The PREACHER'S frailty,
Represented in a

SERMON

Preached at the Funerals of
MR RICHARD GODDARD

late Minister of the Parish of

St GREGORIES by Pauls;

Who died on Thursday the 12th of May 1653. and
was buried on Monday the 16th day of the same Month.

By NATH HARDY Master of Arts and Preacher
to the Parish of Dyonic Back-Church.

MATTH. 13. 52.

Every Scribe instructed for the Kingdom of Heaven, is like unto a man that is
an householder, which bringeth forth out of the Treasure things both new & old.

a P.E.T. 1. 14. Knowing that shortly I must put off this my Tabernacle, even
as our Lord Jesus Christ hath shewed me.

Sacra Scriptura utilitas Christianorum, Theaurus Ecclesie, lumen animarum.
Ubique in eis veritas regnat ubiq; divina virtus ardeat, ubiq; pan-
duntur humano generi profutura. Cassiod. div. lect. c. 15, & 16.

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yard near the little North door. 1653.

Wolfgangus puer Christi Nomen. Lond. B. 7. 7.

AND
GOSPELS EXCELLENCY
OR THE
DIVINITY IN MORTALITY

The PRESS

STERN

MT. RICHMOND

Continued on p. 10

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Aspirin and Salicylic Acid

1847

254 F. 87

1875. H.T.A.M.

Every Friday night for the Kingston, it is a night of music and dancing, and the Kingston is a night of music and dancing.

... ..

11/11/11

1957



To the Worshipfull

ROGER PRICE, Esq;

The upper and the neather Springs of the
Water of Life.

Worthy Sir,

I Well know how unworthy this slender Discourse was of those judicious eares which vouchsafed it the hearing; and surely cannot but much more judge it undeserving a publique view: So that if (besides friends importunity perswading) the fear of an abortive birth, to have been brought forth by some unskilfull Notary, had not enforced me, it should have been buried in privacy.

Being thus necessitated, and thereupon advised by you and others to this unwelcome task, I knew not any fitter then your self to whom I should present this Dedication.

How cordiall a wel-wisher, and forward an encourager you have alwaies been of the Orthodox Clergy, all that know you will assert, and in particular, what an ardent affection lodged in your bosome and flamed forth in your expressions, towards your Reverend Minister was abundantly testified both in his life and at his death, whilst in his life you were one of the first in providing for his comfortable subsistence, and at his death you took care for his decent buriall, desiring that your house might receive him when dead (which had so often entertained him alive) from whence he was

The Epistle Dedicatory.

honourably attended to his grave.

I doubt not but there were many other worthy Gentlemen of your Parish, to whom this deceased servant of Christ was much engaged; but I hope my Ignorance of their persons will be a sufficient Apologie for my silence. With you (Esteemed Sir) I have had by his means the honour to be acquainted, of whom therefore I am bold (especially for his sake) to desire the Patronage of this Sermon.

What hath suspended the Publication since I last saw you, I am confident you have already heard; a disease not much unlike that which snatched away our dear friend, but from which God was graciously pleased to deliver me: Thus is his wisdom sometimes pleased to let the barren Fig-tree stand, whilest he plucketh up the fruitfull Vine.

His race is now run, and he is gone to Rest; his work is finished, and he hath in part received his Wages; Weep not for him who is already entred into joy, rather rejoyce, that though he be gone, God hath sent you another, one eminent both for Piety and Learning, in whose converse I doubt not but you will finde much content, and by whose labours I hope you will reap much profit.

And now Sir, I commend you to God, earnestly imploring the continuance and increase of all externall and internall blessings upon you, in your own person, your dear Consort, aged Father, hopefull children, till at last he crown you all with eternall happiness. I take my leave and subscribe my selfe,

Your cordiall Friend

and Servant,

NATH. HARDY.

2 C O R. 4. the former part of the 7 verse.

*But we have this Treasure in earthen
Vessels.*

THe losse of a good man, especially a good Minister, and most especially in bad times, is a just ground of deep sorrow. A faithful Ambassador of Christ is a common Stock, in which many have a share, a burning Lamb by which many are enlightned, good reason the exhausting off such a Bal. Mag. in treasury, the quenching of such a Light, should be matter of Ila.c.3:
doleful complaint. Besides, when Gods wrath is flaming, who Hc. leria
but a Moses should stand in the gap? When horrid impieties rity non ad
are reigning, who but an Ezekiel should warn the people? xruas in fac-
And when heresies are raging, who but a John should defend eum in pofitione
the truth? And shall it not affect our hearts with grief, when Hld. Pel. i.ep.
such as these are taken away? No wonder then if when Elifha 2 King 2, 11, 12
feeth Elijah carried away from the earth in a fiery Chariot by Per tales Deus
a whirlwind, he crieth out, My Father, my Father, the Chariots placatur populo
and the horsemen of Israel: if when Samuel dieth all Israel tur oppulus instruitur
gather together and lament for him: Finally, if when the deo prosp.
Priests gave up the ghost in Jerusalem, the Church uttereth that c ult.
mournful sigh, Behold, O Lord, for I am in distresse.

This (Men, Fathers and Brethren) is the sad occasion of this solemn and sorrowful Assembly. A Cedar is fallen.

Zechar. i. 5.

len, well may the Fir-trees howl, a bright Star is removed from our Horizon, well may darknesse cover this Hemisphere: I could willingly now give scope to mine and your passion that we might sit down a while in silence, and only by the language of our tears speak our sense of this heavy losse. But all passions, especially that of grief, need rather a Bridle then a Spurre. Affected we may, we ought to be with his death, but as a publick, not as a private detriment, and that not in an extream but moderate measure. And so much the rather, considering that it is no new nor rare thing. Your Fathers, where are they? and the Prophets do they live for ever? is the Prophet Zecharie's Question, putting it out of Question, they do not alwaies live, but are like with others, subject to mortality; nor have the Ministers of the New Testament though employed about a more excellent Ministration, any greater priviledge as to exemption from death then those of the old, Apostles as well as Prophets are under deaths tyranny: So much St Paul here intimateth, when he saith, *But we have this Treasure, &c.*

Facit hoc propter pseudapostolos quibus hoc erat in consuetudo ut ex afflictionibus ipsius argumentum caperent vilipendendi ipsius ministerium. Musc. in loc.

The first word of this Text is *But*, a *But* which the Apostle puts upon himself and fellow-Apostles, yea and all the Ministers of the Gospel. In the fore-going verses we finde him extolling his Ministry, and vindicating his fidelity in the discharge of it; here he interposeth, a *But*; not a *But* of scandalous impiety, this could not be charged upon him by any. Oh that all Ministers lives were so ordered, as no *But* of this nature might be observedly cast upon them. The *But* here intended is only a *But* of natural frailty, humane imbecility, and the worlds unjust ignominy: These were the things the Apostle well knew the false teachers would upbraid him and his brethren with, and therefore he prevents them by a voluntary Concession that so it was, yea fit it was that so it should be for the advancing of Gods glory, that whilst their message was honourable themselves should be contemptible, *But we have this Treasure in earthen vessels.*

In which words we have a brief yet exact Delineating both of the Gospel, and the Preachers of it, and both by a double Character.

The Gospel is characterized by { A Metaphor commending, in the Noun
Treasure.
A Term discriminating, in the Pronoun this.

The Preachers of the Gospel are represented by { A word of description, in the Substantive, vessels.
A word of diminution, in the Adjective, Earthen.

These are as four *Keys* by which I shall endeavour to unlock the *Treasure* of this Text, as four *Vents* by which the *Vessels* of this Scripture emptieth its divine liquor, In the opening of which I shall strive that my *Discourse* may keep even pace with the *time*, I hope your *Attention* will keep even pace with my *Discourse*, and then I doubt not but that through Gods grace we shall be *richer* by this *Treasure*, and these earthen *Vessels* will help us somewhat nearer *Heaven*. And so I begin with the.

Delineation of the Gospel, and therein the.

Metaphor, commending, *Treasure*. To finde out the *Kernel* enclosed in the shell of this Metaphor, we must consider a three-fold reference that may be made of this word to the preceding.

Some referre it to the end of the former verse, and understand by this treasure *The knowledge of the glory of God in the face of Jesus Christ*. This is that which there he compared to *Light*, and here to *Treasure*, two Metaphors though different yet consonant, *Light* being a most precious *Treasure*, and as *Treasures* are kept, so *Lights* were wont to be carried in earthen *Vessels*. And well may the *knowledge of God in Christ* be compared to both, for its resplendency a *Light*, for its opulency a *Treasure*, such a *Treasure* as must be a *Light* not locks up in our own breasts, but shining forth to others, such a *Light* as is a *Treasure* of invaluable and incomparable worth. Our *Apostle* elsewhere expresseth so high an estimation of this *knowledge of Christ*, that he accounts all other things, whether worldly fruitions or Jewish observances to be *unknowing* not

Gener. 1.
Partic. 1.
Vers. 6
Thesaur. Sacramentum
significatur,
Dei in Christo
quod fidelibus
erogatur. incre-
dulis abscondi-
tur. Ambrosius
Anselm. in loc.
De lumine quod
illuxerit Deus
in cordibus.
nostris ad illu-
minationem
agnitionis glo-
riae suae in per-
sona Christi
dicit habere
nos thesaurum.
Tertul. de
Resur. carnis
c. 44.
only Phil. 3

only uselesse but hurtful so far as they kept him from Christ, and *omnibz quasi munda* as offells which we throw to our dogs, or *omnibz quasi munda* those base excrements which Physicians force out of the body by their purging: things not to be valued but dispised and loathed in comparison of this. And no lesse is that value which our blessed Saviour himself puts upon it, where he saith, *This is life eternal to know the only true God, and Jesus Christ whom thou hast sent.* Life is the best Treasure in Nature, Eternal is the best of lives, how great a Treasure must the knowledge of Christ be which is Life eternal?

John. 17. 3.

verf. 1.

*The source of
all munus sibi
credendum a Deo
hoc est ipsum
ministerium E-
uangelii. Est.
in loc.*

1 Tim. 3. 1.

Secondly, Others take the reference of *Treasure* here as remote as that *diaconia Minister*, mentioned in the first verse. Indeed the *Ministry* and *dispensation* of the Gospel in a choice and precious *Treasure*, upon which account the Apostle elsewhere calls it, *καλὴ ἔργον* a worthy work. A work it is to which is required both *Authority* and *Ability*, and therefore in respect of the former it is an *Honour*, of the later a *Treasure*. The old verse tels us,

Dat Galemus opes dat Justinianus honores.

The Law brings *Honour*, and *Physick Wealth*, but in a divine sense the *Ministry* hath both. A *Burden* it is indeed, but withall an *Honour*. A *Labour* it is, but withall a *Treasure* for the edifying and enriching of the Church. This *Treasure* Christ keeps under *Lock and Key*, only intrusting those with it whom he calls to, and furnisheth for it. As it was the privilege of the Jews above other Nations, that to them were the *Oracles of God* committed, so it is the prerogative of the *Ministers* above all other persons, that to them is committed the *Dispensation of these Oracles*. By which it appears, that they are no better then thieves, nay sacrilegious robbers who without immediate or mediate warrant from Christ assume this trust and *break open* this treasure.

Rom. 3. 2.

er. 3.

Thirdly, I conceive we shall best understand the prime intent and full extent of this *Metaphor*, by referring it not so meer as the sixth, nor so farre as the first, but to *ἐκ τῆς ἀπορίας* the

the Gospel, mentioned in the third verse.

Indeed both the other interpretations are fully included, and may be fitly reduced to *this*, since, on the one hand that Ministry is Principally in respect of the Gospel, hence it is that we are called the *Ministers of the New Testament*, and our commission is to *preach the Gospel*, and the English translators have not unfitly at once rendered and unfolded that *νομιμα* St Paul speaketh of to be *dispensation of the Gospel*, for though since Christ came not to destroy but to fulfill, we must not suppress but *publish the Law*, yet our chief errand is to *promulge the glad tidings of Salvation in the Gospel*. And on the other hand, it is the Gospel onely that revealeth the *knowledge of God in Jesus Christ*, *τὴν ἐπιστάμην τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ* To them that search into the Mine of holy Writ is opened the treasure of the knowledge of God: And whereas the Creatures leade us to the knowledge of God the Creator, and the Law declares him as a Judge, onely the Gospel manifesteth him as a Redeemer.

2 Cor. 3. 6.
Mark 16. 15.
1 Cor. 9. 17.
Mat. 5. 17.

Gr. Thaumaturgus
Serm. 3. in An-
nunt. B. M. V.

The Gospel then is that which St Paul here primarily calls a *Treasure*. It is that Metaphor by which Christ himself represents it when he compareth the *Kingdom of Heaven to a Treasure hid in a field*, as it is said to be *hid* for its mysteriousnesse; so a *Treasure* for its preciousnesse. That we may see the fitnessse of the Metaphor, be pleased to take a *view* of the Analogie, and that in two particulars; to wit, the *Nature* and the *Efficacy* of a *Treasure*, what it is, and what it doth.

Mat. 13. 44.

Avend. in Mat.

First, If you enquire into the *Nature* of a *Treasure*, that definition may be a full answer, *Thesaurus dicitur multarum rerum pretiosarum cumulatio*, A *Treasure* is an accumulation of many precious things, so that there are two things concur to *Treasure*, to wit, *pretium* and *copia*, *value* and *plenty*, worth in the *quality*, abundance in the *quantity*. It is not an heap of straw or rubbish that maketh a *Treasure*, since though there is *plenty*, there is no *value*; no is it a single piece of silver or gold that maketh a *Treasure*; since though there is *value* there is not *plenty*, but many bags of gold and silver, or things of like worth fill up a *Treasure*. Both of these

we finde and meet with in the *Gospel*, no wonder it is set forth by this appellation.

ph. 1. 7.

Pet. 1. 19.

Joh

ἀρχαίτης τι-
οι εἰς οὐρανὸν
καὶ ἄλλοι.

than. de virg.

καὶ τῶν τῶν

καὶ τῶν τῶν

Th. chrysof. hom.

in Gen. 15.

καὶ τῶν τῶν

καὶ τῶν τῶν

misid. Pel. l. 1. ep.

19.

καὶ τῶν τῶν

καὶ τῶν τῶν

Sal. 12. 5.

19. 10.

καὶ τῶν τῶν

καὶ τῶν τῶν

καὶ τῶν τῶν

Prov. 3. 14. 15.

καὶ τῶν τῶν

καὶ τῶν τῶν

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1. The Truths and Doctrines contained in it are *choice* and *excellent*, as much worth as our *Souls*, as *Heaven*, as *Salvation* is; nay shall I go hither? look what worth there is in the riches of Gods grace, the *precious blood of Christ*, that may secondarily be ascribed to the *Gospel*, which discovereth and offereth both to us: no wonder that the *Greek Fathers* compare the verities of the Gospel, to *precious stones*, and our *Saviour* to a *Pearl of great price*, and the *Minister* in this respect is called a *Merchant of invaluable Jewels*. If you please to take a view of those several things to which Gods word in general is compared, and which may much more be applied to the *Gospel in particular*, you shall finde its worth set forth by a very observable gradation. The *basest metal* to which it is compared is *silver*, and yet that is precious in comparison of *lead* or *brasse* or *iron*; *silver* refined from its *drosse* is of farre more worth then as it is taken out of the *Mine*; and it is resembled not only to *silver*, but *silver purified in the fire seven times*; *Gold* is yet of more value by farre then the most *purified silver*, many pieces of *silver* are not æquivalent to one of *gold*, and yet all *gold* is not of a *worth*, but this is more desirable then *gold*, yea then *fine gold*; *Rubies* are of more account then *gold*, and yet the wisdom of this word is more precious then *rubies*, nay that whatsoever else is accounted precious, as *Pearls*, *Diamonds* and the like may not be left out, there is annexed a comprehensive expression, *All the things thou canst desire are not to be compared to her.*

Basil. in Ps. 44.

2. There is no lesse variety then excellency in the *Gospel*, ἡ μαρτυρία δὲ δόγματα ἀπὸ ποικίλα καὶ πολυτρόπα; the Doctrines of it are manifold, and of divers kindes, yet all profitable whatsoever is to be known by us concerning God, Christ, our selves, sin, Righteousnesse, Happinesse, is here delivered, here are welcome Counsels of vertue, righteous precepts of duty, the precious promises of mercy, and the sweet comforts of the Holy Ghost presented to us. In respect of its Counsels and Precepts, I may well call it (to use Saint Basils

phrase); *ῥησὶς, ῥησῶν, ἀγαθὴ, ἡδυσμῶν*, a plentiful promptuary of good documents. What is it (oh Christian, to follow his expressions) thou mayest not learn hence? the measure of patience, the manner of patience, perfection of prudence, sweetness of temperance, exactness of justice, and magnanimity of fortitude. All moral virtues, and all theological graces are both described and prescribed in the Gospel. In respect of its comforts and promises, I may well (to use Isidor's comparison) resemble it to a large and pleasant Garden, replenished with variety of fragrant flowers, yielding, as it were an heavenly Nectar, which will revive the soul in the saddest distresse. Whatsoever Relations of life thou art placed in, here are fit directions to guide thee. Whatsoever condition of misery thou maist be cast into, here are full consolations to support thee. Well might St Chrysostome say, *ἡ ἀλήθεια τῶν θανάτων ἡ μετάνοια ὁ τῶν σαρκῶν ὁ νόμος τῶν νόμων τῶν ἀνθρώπων ἡ δεξιὰ*, the holy Scripture is an ever over-flowing fountain that cannot be drawn dry, and an inexhausted Treasure that cannot be emptied. To this purpose tend those resemblances of the Law, made use of by David, and no lesse justly applicable to the Gospel, it is not only better than gold and silver; which are things of value, but thousands, which implieth abundance; and again comparing it to all riches and great spoil, both which contain in them Multiplex genus, all sorts of valuable Commodities, Sheep, Oxen, Lands, Horses, Garments, Goods, Monies, and the like; thus are all sorts of spiritual Riches, yea abundance of each sort to be had, as in the Law, so in the Gospel.

Secondly, As to the Efficacy of a Treasure, what will it not do? The Latine and our English Proverbs both assest this, *Pecunia omnia obediunt*, Money answers all things, especially where there is plenty of it, Food, Raiment, Lights, Physick, Armour, are all to be purchased by a Treasure. All this is most true of the Gospel. The Spouse speaking of Christs lips, saith, *They drop as the hony-comb*, *In favo mel & cera latent*, *quorum altero pascimur altera lumen accendimus*, sic in sacris literis suavisissimus cibus animi & lumen mentis insunt, As in the hony-comb there is hony to yeld nutriment and wax to give light:

men

Basil in Plal. 1.
τι δὲ ἡν ἡδυσμῶν
ἡ ἀνδρεία τὸ
μεγαλόπρεπον
ἡ τῆς διακονίας
τὸ ἔκκεντρον, τὸ
σημεῖον ἡ δὲ τῆς
προνοίας τὸ
λατρεῖν ἡ μετάνοια;
ἡ ἀλήθεια
ἡ μετάνοια
Basil. ibid.
ἡ ἀλήθεια ὅτι
δὲ ἀνθρώπου ἡ
ἐκείνου τῆς ἀντι-
στασίας ἀντι-
στασίας ἡ ἀντι-
στασίας
Isid. Pol. 1.3
Epist. 33.8.
Chrysost hom.
3. in Gen.

Psal. 119. 72.

14

162.

Avend. ibid.

Cant. 4. 11.

Ph. Carpath.

light : so in the Scriptures (chiefly the Evangelical) the soul bath food and the mind light, What an Egyptian King caused to be writ on the door of a well-furnished Library *in* is fully verified of the Gospel, whence may be selected the best, nay the only Receipts to cure a sin-sick person. Finally, no such Wardrobe as this wherein are to be had the Robes of Christs Righteousness, and the Ornaments of the Spirits Graces: no Armoury like this, where all both offensive and defensive weapons against our spiritual enemies are to be found. In a word, what ever the wants of a Christian are, he may by the Gospel finde a sutable supply; very justly then doth this Metaphor of a Treasure belong to it. But yet this is not all that concerning the Gospel excellency, as there is an Analogie, so there is a Discrepancy, as in these the Gospel and a Treasure do agree, so there wants not other things wherein the Gospel doth far exceed all Treasures; to which end cast your eyes on the

Musc. in loc.

2. Term discriminating, *Non simpliciter thesaurum, sed hunc inquit thesaurum habemus*, he doth not barely say, we have [A] but emphatically [This] Treasure, to intimate that the Treasure of the Gospel is farre different from and transcendent above all other Treasures, which that it may the better appear, take notice of the *Antitbesis* in these several particulars.

1 Other Treasures are from below, this is from above, those are dig'd out of the Bowels of the Earth, this is sent from Heaven; what are gold and silver but white and yellow earth; the sands and the rocks are the habitation of pearls and jewels but the things of the Gospel are, and therefore so fitly called by our Saviour heavenly things.

2. Other Treasures are transient and perishing; St Peters epithete is, corruptible gold and silver; Solomons observation is, that riches take them wings and flee away and therefore as they are got with care, and kept with fear, so many times lost with greif; but this Treasure is lasting and permanent, the truth of it inalterable, the goodness of it unchangeable, hence it is called the good part which cannot be taken away, the meat which perisheth not, and the word of the Lord that endureth for ever.

3. Other

Job. 3. 12.

Pet. 1. 18.
Prov. 23. 5.

Mk. 10. 42.
ohn. 6. 27.
Pet. 1. 25.

3. Other *Treasures* are only of *corporal use* for the profit, comfort and support of the *Body*, and therefore it is they cannot make the possessor either *wise* or *holy* or *happy*. But this *Treasure* enricheth the soul with *wisdom* and *knowledge*, *grace* and *holinesse*, whereby it becometh a means of *happinesse* to him that enjoyeth it; by this it is the *mind* in enlightened, the *will* inclined, the *affections* composed, the *conscience* quieted, and the *inward man* renewed.

4. Other *Treasures* though *virtually* they procure several comforts, yet *formally* and in their own nature they are but a *remedy* against *poverty*. Gold and silver in themselves have no feeding or cloathing or defending virtue, nor do they certainly and constantly procure those necessities: Sometimes food is not to be had for *money*, nor is silver alwaies a defence. And yet further though it may get the things, yet it cannot give an *efficacy* to them, it may buy food but not a *stomack*, *Physick* but not *health*, *Clothes* but not *warmth*, *Armour* but not *safety*, *Lights* but not *eyes*: Whereas this *Treasure* is in its own nature all these, and assuredly bringeth strength, wealth, ease, safety, and all spiritual blessings to them that enjoy it, it is such a *Treasure* as is withall an *oracle* in doubts, a *shield* against assaults, a *Consellor* in prosperity, a *Comforter* in adversity, a *light* in darknesse, and a *refuge* in danger.

5. Other *Treasures* oft times become destructive to the possessors, it was a sore evil Solomon saw under the Sun, namely riches kept for the owners thereof to their hurt, indeed both temporal and spiritual hurt accrueth frequently to men by their treasure; the golden ring hath sometimes lost the finger, and the bag of money exposed the traveller to danger; yet more often do treasures become nurses of vice, panders to lust, incentives of wickednesse, and the mammon of unrighteousnesse, whereby they ruine the soul, and take away the life of the owners; in this respect it is that *Salvian* saith excellently of covetous men, *perituri simul atque perdentibus student nundinis*, they eagerly busie themselves in those merchandizes which are not only perishing in their own nature, but destroy the possessors, whereas this *Treasure* is altogether beneficial to

Cor. 2. 16.

vers. 3.

them that enjoy it; indeed *accidentally* it proveth pernicious, becoming to some a *savour of death*, but this is only to the rejecters and contemners, not to the receivers and possessors of it; *If our Gospell be hid*, saith the Apostle in this Chapter, *it is hid to them that are lost*, and if any be lost to whom the Gospel cometh, its they from whom its hid by the devil and their own corruption blinding their eyes that they see not its worth, and thereby perverting their wils that they refuse its embraces; but to them that believe and do it, it is a *savour of life*, a well-spring of comfort, a means of their eternal well-fare.

Rom. 1. 1.

Col. 3. 16.

Prov. 3. 16.

Deut. 33.

Finally, Other Treasures may have the image of a *King* stamped upon them, such that coyn which had *Cæsars* superscription, but *this* hath the image of *God* and *Christ* imprinted on it, being therefore called the *Gospel of God*, and the *Word of Christ*; other Treasures are the blessings of Gods *left hand*, so it is said of riches and honours; but this is a blessing of Gods *right hand*; so it is said of the fiery Law, and much more is it true of the Gospel: How much the right hand excelleth the left, so much this surpasseth all riches. In a word, other Treasures make the poor rich, but *this* *maketh* *men in some sense Gods*. And now upon all these considerations the surpassing worth of *this Treasure* cannot but appear: So as we may truly say, Not all the Silks of *Persia*, Linnen of *Egypt*, Spices of *Arabia*, Silver of the *West*, Gold of the *East*, Pretious stones of *both the Indies*, are severally, nay joyntly able to equalize it. Well may this note of difference be annexed *This treasure*.

Just. Mart. ad
En. adhort. 2.

What therefore remaineth but that every one of us labour to have the same esteem of the Gospel, which *St Paul* had, and which indeed it deserveth,

1. Let us account it our *Treasure*, and let that appear by doing in reference to the Gospel, as men do by *Treasure*.

How vehement and active are covetous mens desires after *Treasure*! they spare no pains to get, nor have they ever enough of it, in their longings they are unsatiable, in their labours indefatigable. Such let our desires be after the knowledge

ledge of, and acquaintance with Evangelical truths: Let us not be satisfied without, no nor yet with the Gospel, but as we have it let us strive to have it more abundantly, according to that Apostolical precept, *Let the word of Christ dwell in you Col. 3. 16. richly in all knowledge and wisdom.*

Besides, what care have been to *lay up* their *Treasure*, when they have got it? The Greek words in its Etymology signify as much, *θησαυρίζω* quasi *θησαυρίσκω* *ἐν* *θησαυρῷ*, and in the Hebrew *אָבִיָּא אֶל־אֲבִיָּא* *abscondit*, the noun for *Treasure* cometh from a verb that signifieth to *hide*, there being nothing men more secretly and carefully lay up then their *Treasures*; yea what content do they take in veiwing and recounting their bags, *Populus me sibilat at mihi plaudo ipse domi*, said he in the Poet, The covetous wretch whilest scorned abroad pleaseth himself at home in his heaps of wealth. So let us lay up the Gospel in the Cabinet of our souls, and take delight in meditating upon the divine Truths contained in it, yea whilest we meet with reproach and persecution from the world, let us solace our selves in the fruition of *this Treasure*. Herein let *Dauids* practice towards the *Law of the Lord* be our pattern in that excellent *Psal*, wherein he expresseth a singular regard to Gods testimonies, *The words of thy mouth are better to me then thousands of gold and silver: and again, My hands will I lift up to thy Commandements which I have loved, and I will meditate on thy Statutes: and again, I have hid thy word in my heart, that I might not sin against thee: and once more, I have rejoiced in the way of thy testimonies, as much as in all riches* Psal. 119.
vers. 72.
48.
11.
14.

2. Since the Gospel is not only comparatively a *Treasure*, but superlatively *this Treasure*, let our estimation and affection towards it have a *This* upon it, beyond that we have or any can have to other *Treasures*. Indeed beloved, though *this Treasure* so far exceed all others, yet well were it if our love to it did equalize that to others; the truth is, though it is far beyond, yet the most mens valuation of it is far short. What a shame is it that by us who call our selves Christians, earth should be preferred before Heaven, the world before Christ, gold before the Gospel? Oh let us blow up the fire, whet the edge, quicken the dulness of our

spiritual affection, that if possible, it may not only parallel but outvie our earthly desires, and with that wise Merchant in the Gospel, we may sell all we have to buy this Pearl.

And so much be spoken of the first part, the Character here given to the Gospel: I now pass on to those by which

The Preachers of the Gospel are represented, and therein the Word of description, Vessels.

Gener. 2.

Partic. 2.

וְכֵלִי
וְכֵלִי

Vox apud He-
braeos & Gra-
ecis ponitur pro
quovis instru-
mento.

Loc. in Act. 9.

15.

Gen 45. 5.

psal. 13.

The word both in Hebrew and Greek is many times taken in a large acception for *Instrumentum* an utensil in an house, or any thing that is used as the instrument of accomplishing any work, and so the Hebrew word is rendered, where we read of the instruments of cruelty, and the instruments of death, and in this sense it is true of the Ministers, they are instruments in the hand of Christ for the great work of gathering his Church; but most properly it signifieth *receptaculum*, an instrument of containing any thing, and in this sense it may be here fitly construed, nor do there want fit resemblances in which the messengers of Christ are like to Vessels: More particularly in these four respects.

1. Vessels are not natural but artificial instruments: Nature affords the material, but Art, and Industry produce the Form by which it hath the Capacity of a Vessel. It is no less true of Ministers, *Nemo nascitur Christianus*, no man is born a Christian, much less a Minister: Indeed *ex quovis ligno non fit Mercurius*, there must be natural parts in them that undertake this Function, but those are not sufficient: And therefore in the first Plantation of the Church, God did by immediate Inspiration, and the Collation of extraordinary gifts, enable men for the discharge of this Office, and afterwards in the growth and progresse of the Church; that Inspiration ceasing, so as no more to be expected, there was and still ought to be a training up of youth in the Tongues, Arts and Sciences, and after that a great deal of Industry (joyned with ardent Prayer) in the study of the Scriptures and Theological verities by them that take upon them this sacred Calling. The truth is, whatever account the men of this age make of a Ministers work, yet it is so weighty and divine an employment, that no small time and pains must be spent in preparation for it. And

if

if St Paul, whom Christ calls a *chosen vessel*, and accordingly A& 9. 15. in a singular measure, not only above other Ministers, but Apostles, fitted for this service, cried out, *ὅστις ταῦτα τῷ Θεῷ ἱκανός ἐστι;* 2 Cor. 2. 16. *Who is sufficient for these things?* How justly reprovable is their rashness, who whilst they can lay no just claim to an immediate inspiration, suddenly and unpreparedly enter upon this high employment? Indeed such as these there have been in former times, who are called by Leo, *Momentanei Sacerdotes* and Gregory Nazianzen *σφιλεῖς* *ἐκ τῶν ὁρώντων*, such as in a day, a moment turned Priests. *Modo idiota mox Clericus*, now Laicks and anon Clerks. But what swarms of such extemporary and illiterate Preachers abound in this age, who to use that elegant Fathers expression, *Owe more sacrifices for their own, than the peoples ignorance*; and as those Romans of old called *Cincinnati* were advanced *A stivâ & aratro ad dictatores*, from the plough to be Dictators, so these skip from the shopboard to the Pulpit.

It was a sad but just complaint, and too suitable to our times that Gregory Nazianzen took up in his daies, *Nô man is accounted a Physitian that bath not first studied the natures of diseases, nor a Painter that bath not been exercised in drawing of lineaments, and laying on of colours, but Preachers are found easily such as have never bestowed time or taken pains in preparing themselves for that service.* Oh how shall the very Heaven rise up at the last day and condemn the men of this generation! Plutarch tells us that the *Virgins* which were to attend *Diana's Temple*, were for many years brought up as it were in a *School*, and called *μαθηταί*, such as would administer sacred Rites, and then being sufficiently instructed they were called *κοίται*, admitted to their divine mysteries, and afterwards they became *καθηταί*, Instructors of others. Surely if the *light of nature* taught them to use so much care in educating those who were to perform the worship of a false Goddess, how shameful is the *blindness* of those Christians who think some natural abilities of memory and elocution sufficient to qualify a Priest of the true and most high God.

2. *Vessels* are not all of equal capacity, some are lesse, others greater; several trades have vessels of divers sizes: So is it among

Leo apud
Grat. dist. 48.
Gr. Naz. or. 29.
Justinian.
*ἐν ταῖς ἐκ-
κλησίαις ἡ τῶν
λαῶν ἀγενε-
στασία τοῦ
θεοῦ ἔστιν*
Gr. Naz. Orat.

21
*ἰατροὶ μὲν ὅδε
ἰδιώται, καὶ
τῶν ὁρώντων
ἄνευ μαθη-
ταίου τοῦ
σώματος ἢ πνεύ-
ματος οὐκ ἐν-
εργεῖται, καὶ
τοὺς ἀκούον-
τας οὐδὲν
κατασκευάζει
πρὸς τὴν
ἐκκλησίαν*
Gr. Naz. Orat.
20.

among *Ministers*, both in respect of *Offices* and *Gifts*. In the beginning of *Christianity* there were some *Apostles*, some *Prophets*, some *Evangelists*, and soon after there were some *Bishops*, some *Priests*, some *Deacons*; and this variety of *Orders* hath ever conduced much to the *unity*, *harmony* and *beauty* of the *Church*. This *diversity* is no lesse apparent in regard of *gifts*, all have not alike abilities, nor are equally fitted for this sacred Employment; there is indeed a *various competency* of gifts which every one attaineth to whom God calleth to this Work: but though all have some yet not the same gifts, as St Paul puts the question, intending thereby a negation, *Are all Apostles, are all Prophets?* So may I say in this, All are not *Chrysostome's* and *Chrysologus's* for golden mouthed Oratory; all are not *Epiphanius's* and *Augustine's* for Confutation of Heresies; all are not like *Hierome* for skill in languages, and *Atanasius* for profound knowledge: God who is a most free Agent dispenseth endowments variously according to the pleasure of his own Will: Some with *Elishah* have a double portion of *Eliab's* spirit, yea with *Benjamin*, their *messe* is five times bigger then their brethren, whilst he giveth to others with a more sparing and narrow hand. The Ministers of the Gospel are elsewhere resembled to *Stars*, and among others for this reason, as all *Stars* are not of the same magnitude nor of the same lustre, so is it in the Firmament of the Church, One Star differeth from another in glory and one Minister from another in Gifts. I shut up this with *Gregory Nissen* his observation concerning *Solomons Chariot*, the pillars whereof were silver, the bottome gold, and the covering purple; which that Father applieth to the Church; and by the several parts thereof understandeth *isapne* & *didonandae*, the Preachers of the Word, some whereof have golden, others silver, others purple Gifts, of different degrees and excellencies.

3. Vessels are not the originals of what they have, but it is poured into and received by them. The Well hath a Spring in it that yeildeth the water, but the Cistern must have it conveyed into it. The Mines hath the Treasure in their own bowels, but it is put into the Chest. The parallel holds in the Preachers

1 Cor. 23. 29.

Rev. 1. 20.

1 Cor. 15. 41.

Cant. 3. 7. 10.

Gr. Niss. hom. 7
in Cant.

Preachers of the Gospel, who are not the Authors but only the Receivers of those Truths they publish. What St Paul saith of himself, is true of every faithful Minister, *I have received of the Lord that which also I delivered unto you.* To this purpose it is observable that the Hebrew word which we render report properly signifieth bearing, intimating that we must first hear from God before we speak to men, and speak nothing but what we hear. In reference to this it is that the Bishops in Clements Constitutions are called *δοκτοὶ τοῦ λόγου καὶ ἀγγελῶν* the Receivers and Proclaimers of Gods Word. Among other resemblances Preachers are compared to Ambassadors, and as the Ambassador speaketh not from himself, but that message his Prince puts into his mouth, so must every Messenger of God. Excellently to this effect Vincentius Lirinensis occasionally treating of that of St Paul to Timothy, *Keep the good thing committed to thee.* It is committed to thee not to be invented by thee, What thou hast received, not what thou hast fancied. Not framed by thy own wit, but taught by another; of which thou art not an author but a keeper, in which not a leader but a follower; so was Timothy, so is every Minister in respect of divine truths. I close up this with that expression of the Apostle to the Corinthians, *God maketh manifest the savour of his knowledge by us in every place.* We manifest the savour, but it is of his knowledge, to wit; that knowledge we receive from him, *ἡμεῖς ἀποκαλύπτουμεν τὸ μυστήριον τοῦ θεοῦ καὶ ὑμεῖς ἀποκαλύπτετε τὸν δοκίμονα τοῦ εὐαγγελίου* saith Occumenius apply upon the place. The inference is heavenly, we are only as the Censors that contain it, and carry about the savour of it.

4. *Vessels* are not only for *reception*, but *effusion*, as they receive and retain, so they let out what is put into them; yea the vessel receiveth for this end, not only that it may keep, but that it may part with its liquor; such ought the *Ministers* of the Gospel to be, not only *conche*, but *canales*, *Condi*, but *Promissels* to retain, but *Pipes* to convey the divine Nectar, *Layers* up but *layers* out of this heavenly treasure. The *Apostle* speaking of the ordinary Ministers, describeth them by two Titles, the one Metaphorical, the other proper, to wit *Pastors* and *Teachers*, the latter of which, saith *St. Augustine*, is annexed,

Uc

1 Cor. 11:23.

שכע

Им. 53.1.

Non a seipso
sed ab eo qui
cum mitti & le-

gatus loquitur.
Vel acq. in Phil.

2 Cor. 5. 20.

2 Tim. i. 14.

Quid est depo-
situm, id est.

quod tibi cre-
ditum est non

quod a te in-

accipisti per

quod excogita

ti, rem non in

gemm sed do
vino non us

Aug Ep. 59.

1 Cor. 12. 7.

Luc. 21. 15.

Wisd. 20. 30.

Matth. 25. 9.

Cassiod. in Ep.

Matth. 25. 29.

Quo in plures
diffunditur eo
redundantior
manat.Ambr. 2. Offic.
cap. 15.

Ut intelligent Pastores ad officium suum pertinere doctrinam
 that Pastors may know it is a chief part of their Office to teach
 and instruct the people. The Stomack receiveth not food for it
 self, but to nourish the body, The Steward money to imploy
 for his own use only, but to provide for the family; and the
 manifestation of the spirit is given to every man, especially Mi-
 nisters, to profit withall. This Treasure is a depositum, a trust
 committed, and that for uses, and those not private but pub-
 like; this light is communicated not to be hid under a bushel,
 but for the illumination and consolation of them that are in the
 house. It was Christs promise to his Apostles to give them *os*
& sapientiam, a mouth and wisdom: What a vessel is without
 a vent, that is wisdom without a mouth: *Wisdom that is hid*
and a treasure not seen, what profit is in them both? Indeed a
 mouth without wisdom may prove pernicious and wisdom with-
 out a mouth cannot be profitable, Christs Ministers have both,
 Wisdom in themselves, and a mouth to instruct others.

And so much the more reason have these vessels to com-
 municate his treasure, because it is not impaired by impar-
 ting. Indeed this is another excellency wherein this treasure
 transcends all earthly treasures; those wast by spending, this
 is not at all diminished by distributing. As the seal maketh an
 impression on the wax, The fire conveyeth the heat into iron,
 One candle lighteth many without any losse of figure, heat or
 light; so the communicating of this treasure will enrich others
 without impoverishing our selves: Here is no place for that
 allegation of the Virgins, *Not so, least there be not enough for*
you and us: Never any had the lesse knowledge himself, by
 teaching others: Nay the truth is this treasure *alconsone*
minuitur, communicatione, multiplicatur, is lessened by hiding,
 multiplied by imparting; like the widows oyl in the vessel, that
 increased by pouring out, that being ever verified. *To him*
that hath shall be given. And thus in all these respects are
 Preachers fitly compared unto vessels.

The Use of this particular is that which concerneth my Re-
 verend Brethren of the Clergy, that they seek by prayer, and
 labour to be more and more fitted for their Function, that those
 of meaner gifts do not envy them that have greater, nor they
 that

that have greater, despise those that have meaner; that they deliver nothing but what they have received from above. Finally, that they hide not their talents in a napkin, but lay out the 1 parts and strength for the peoples good. Ambr. 3. of cap. 15.

But it is not fit for me, who am *minimus Apostolorum*, to be your instructor, besides I doubt not your piety and wisdom hath already prevented my discourse in your meditations, and therefore I pass on to the.

Word of diminution, Earthly, One hath well observed the elegance of the *Antithesis*, *Thesauri pretium opponit vilitati involucri*, What more pretious then this treasure? What more vile then earthen vessels? Indeed the Candlesticks by which as generally the Churches, so eminently the Bishops of those Churches are to be understood, are said to be golden, and yet here these vessels are called earthen; both may well stand together, Golden in respect of the solidity of their doctrine, purity of their conversation, and yet earthen in regard of the frailty of their condition. Partic. i.

The chief Question to be discussed is Upon what grounds the Apostle thus denominateth himself and his fellow labourers. To which a threefold Answer may well be and is returned by Interpreters.

The term of earthen is fastned by St Paul upon the Ministers, *Respectu status, personæ, corporis*, in respect of their state, persons and bodies, the two former more speciall relating to the Apostles, though too often verified in severall aggs of their Successors; the last more general, as being common to all the Messengers of God, that have been are or shall be.

In regard of their state, which is for the most part mean and Non illustres low in the world, Golden and Silver vessels are of worth and sed humiles, & price, but earthen are of little or no value, such is the usual nullis humana condition of Gods Messengers who are frequently exposed potentia, fortuna to want and penury. Instances in this kind are numerous, prærogativa spectabiles. and that in most eminent Worthies, Gregory Nazianzen saith Mult. in loc. of St Basil, that he had only what was necessary for his sustentation, and ~~ἐν τῷ πτωχῷ~~ His riches was to have nothing. St Augustine who was rich to Religion, to the Church, yet was poor to himself, and therefore when he died he made no Will, since as Possidus saith of him, Unde conderet pauper

ἀντιπάλιν τὴν ἐκκλησίαν. *Christi non habebat, The poor Saint hath nothing whence he should*
 ἵνα ἐξ ἐκείνου ἀνακαυθῇ, *lay up an estate. St Cyprian whose life was golden, death*
 καὶ ἀπὸ ἐκείνου *purple, manners pretious, yet his estate was low, Christs own*
 ἱεροῦ δὲ τοῦ πτωχοῦ *Disciples were poor Fisher-men, Pauperes censu loco humiles,*
 πλὴν τῶν ἐσώματων *Viles arte, obscuri vita labore communes, men of low estates*
 ἢ τῶν ἀνακαυθῶν *mean trades, obscure and laborious lives. Chrysol: Serm.2.*
 τῆς σαρρῆς καὶ
 ἀυμαστῶν.

Gr. Naz. or 20

1 Tim. 3. 3.
 Tit. 1. 8

Nay St Paul himself was no other then a *Tent-maker, a Trade*
 that could not enrich him, yea beholding to *almes* for his sup-
 ply. Thus as the *poor receive the Gospel*, so they that *publish*
 it are many times *poor* and low; not that thus it *ought* to be,
 as the opinion of too many in our daies is, who would have
Ministers live like beggers, upon *benevolence*, and account it a
 prudent *policy* to keep them *poor*. St Paul (though upon *spe-*
cial grounds he was pleased to condescend to that way of *live-*
lihood) yet asserts *maintenance* to be the *Ministers due*, and
 this not narrow, but ample and honourable; what else
 meaneth that *character*, which, among others, he giveth of
 the *Ministers* in the *Epistles*, both to *Timothy* and *Titus*, that
 they should be *lovers of*, yea given to *hospitality*, since it is no
 small competency of estate, which besides both the present
 and future provision for his family, will inable a man to be
 hospitable. But yet thus most usually it *fals out*, through the
 impiety and iniquity of men, that the *Preachers* of the *Gos-*
pel are necessitous and indigent, *earthen vessels*. It is that
 therefore which they should make account of, not to be great
 or rich in this world, comforting themselves with meditation,
 that their *reward is with the Lord*.

2. In regard of their *Persons*: *Earthen vessels* being little
 worth and light set by, whiles *golden* and *silver vessels* are
 locked up *safely*, and onely used for the entertainment of *spe-*
cial guests: *Earthen vessels* stand in open places, are used by
 every *servant*, nay many times are trampled under foot; so
 is it with the *Preachers* of the *Gospel*, they are *viles*, *abjecti ho-*
minum assimatione, base and dispised in the eyes of wicked
 men. Our blessed *Saviour* speaking to his *Disciples*, calleth
 them a *little flock*; though they were to be *Shepherds* of the
 people; yet they were a *flock* in respect of *Christ*. But why a
little flock? Surely not only in respect of *quantity* but *quality*;
 let *Chrysologus* give the reason, *Grege pusillus mundo, magnus*
Deo

Est. }
 Lap. } n loc.

Chrysol. log.
 Serm. 22.

Deo. A Flock great indeed in *Christ's*, but little in *mens eyes*.
Chosen vessels they are by *God*, but rejected by the *world*; and
to use the Prophet *Jeremie's* expression, *Vessels wherein there* Jer. 22. 18.
is no pleasure. What that Emperour *Frederick the 3d* said con-
cerning *Kings*, *An nescitis principes quasi signum populo expo-*
sitos? do you not know that they are oft times as a gazing
stock to the people? may as truly be affirmed of *Ministers*.
The Prophet *Isaiab* useth an expression not much unlike, con-
cerning *himself* and the *children God gave him*, that they were
for *signes and wonders in Israel*: Nor did *Eliab*, *Elisha*, *Mi-*
caiab, *Jeremy* and the other Prophets fare any better then *he*,
in the places where they prophesied, but were mocked, mis-
used and despised by the *sons of Belial* among whom they li-
ved. What entertainment the *Apostles* found let *St Paul* speak, 1 Cor. 4. 13.
We are made as the filth of the world, and the offscouring
of all things to this day. Both the words there mentioned are
by the late learned *Expositor* refer'd to the same thing, and
were used among the *Grecians*, concerning that *refuse, vile*
person which was *picked out to be a lustration for a City* in a
publique calamity, of whom they said when they had burnt
him, and cast the ashes into the sea, *τις εὐχόμενος ὡς γένου ἡδ.*
ἀπύμα; thus contemptable and odious was *St Paul* and the
other faithful *messengers of Christ* in the *Jews* and *Heathens*
esteem. Should I trace the footsteps of *Ecclesiastical History*,
I might tell you how *Cyprian* was nick-named *Coprian*, *Atba-*
nasius Sathanasius, and still they that have been most *Ortho-*
dox and zealous Preachers, have met with the greatest *despite*
and opposition from *heretical, schismatical and prophane* per-
sons. But I need not seek for instanceth abroad, when there
are so many at home. Indeed we may remember those *Hal-*
cion daies when both *Wealth* and *Honour* attended those who
serve at the Alter, and the *Clergy* (as they ought to be) were
accounted *worthy* of, and accordingly received *double honour*.
But at this day how doth sad experience verifie, that the *Priests*
are made the *lowest of the people*! That complaint of the
Church may most justly now be taken up, *They regard not the* Lam. 4. 16.
persons of the Priests. Yea, as if some new *Cadmus* had sown
the earth with *Sauls* teeth, and *Shimei's* tongue, they belch
out

out contumelies against Gods Ministers. Many of these *Vessels*, and those most accomplished for this sacred service, are laied aside as *useless*, rejected as *worthless*, and *tantum non* only not dashed in pieces. Nay to that height of impiety are many come, that not only our *persons* are *despicable*, but our very *Function* is *contemptible* in their eyes. Oh that such would consider how near they strike at God himself.

Ignat. Epist. ad Smyrn.

Luce. 10. 86.

Aristippus.

vers 8. 9.

Matth. a. 12.

ΜΑΥΣΙ; ΕΚ ΕΥΘΥΜΩΝ ΔΕΤΙΜΕΙΝ ΑΝΘΡΩΠΟΥ, saith Ignatius truly, which we may English by that of our Saviour, He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me. Nor let my Brethren of the Clergie be too much discouraged because *disregarded*: It was a notable speech of the Philosopher to one that reproached him, *Tu proferendis ego perferendis injuriis idoneus*, let us be as ready to bear, as they forward to cast disgrace upon us. Cast our eyes on the two next verses to my text, and observe St. Pauls heroical expressions, such indeed as well befit a Minister of the Gospel, we are troubled on every side, yet not distressed, perplexed, but not in despair, persecuted, but not forsaken, cast down, but not discouraged: Though our persons be as earthen vessels in the worlds estimation, and so used or rather abused, yet let not our spirits like earthen vessels be broken by any affliction; nay rather remember what Christ said to his Disciples in the like case, Rejoyce and be exceeding glad, for great is your reward in heaven, and so persecuted they the Prophets which were before, you are come in their stead, and therefore must expect their usage, and it is a comfort you do but *pledge* them in that cup of which they have drank to you before you do but follow them in that way which they have tracked already, so persecuted they the Prophets. yea and the Apostles too, in which regard they are here called *Earthen vessels*.

3. Lastly, This Epithete *earthen* is annexed to these vessels, the Preachers of the Word, in reference to their bodies: as their mean condition, base estimation; so their bodily constitution proclaimeth them *earthen*; this is that which is common to Ministers with the people, since though in regard of their Calling they are *præ aliis* far before others, yet in this respect they are *fœcior ceteris*, such as others.

I. Thus

Grot.
DrHa-
mm ond } in loc.

The Greek word here used *ὄργανον* is derived from *ὄργανος*, which properly signifieth the *shell* of a fish, and in this sense (as critical Interpreters observe) it agrees with the matter in hand, it being ordinary to *lay up* those things we *value* in *shells* or *boxes* and *cabinets* made of such: and withal those *shells* in regard of there *brittleness* are apt *resemblances* of our *bodies*. The *Platonists*, who fancy two *bodies*, one more *spiritual*, which they call *ὄχημα τῆς ψυχῆς* the *Chariot* that carrieth the *soul* in it; the other more *gross*, that which we see and feel, call this latter *ὄργανον*, because it is in their opinion as a *shell* which hath a *finer* body within it: This being but a *fancy* I leave it, the true reason of this expression, whether you render it *shells* or *earthen vessels*, is, because as *these* so the *body* is of a *frail* nature, easily and quickly destroyed, nor have the *bodies* of *Ministers* any greater *privilege* then others: We that preach *eternal* life are *dying* men, yea whilst the word of *life* is in our *months*, many times *death* is in our *faces*. This *Wolf* will not only worry the *sheep* but the *shepherd*: This *enemy* will not only set upon the *souldiers* but the *Captain*. This *Plunderer* will seize upon the *Crown* and the *Mitre* the *Scarlet* and the *Rocket*: and as at *Chefs* when the *game* is done not only the *pawns*, but the *Bishops*, yea *King* and *Queen* are tumbled down and put into the *bag*: so not only mean and *un'gar* persons, but *Princes* and *Priests* fall down by *death* into the *grave*; and as *Judges*, though they be *shields* of the *earth*, are but *earthen shields*; so *Ministers* though *vesse's* that carry *this Treasure*, yet are but *earthen vessels*.

Psal. 47 9.

1. A necessary
Caution.

To wind up this in a word of *Caution* and *exhortation*.

Do not think the *worse* of, or value the *Treasure* the less because brought in an *earthen vessel*. It is that *folly*, yea *wickedness* of which too many are guilty, who because they are men that *speak* to them, think the *message* is not *Gods*, measuring the worth of a *treasure* by the meanness of that which conveyeth it; But tell me, I beseech you, will any man value *gold* the less, because brought him in a *leathern purse*; or slight a pretious *pearl*, because found on a *dirty dunghill*? and why then should the *Gospel* be *undervalued* because they are *mortal* men that *Preach* it?

The

The truth is we have cause to admire and bless both the power and the goodness of God, his power which by such weak means accomplisheth so great a work; indeed as the Apostle here tells us for this reason the treasure is in such vessels, that the excellency of the power might be of God, his goodness which is pleased to lay it up in such vessels that it may be the easier come by, to speak to us by men like our selves with whom we familiarly converse; he could if he had pleased have put this treasure in heavenly vessels, used the Ministry of Angels, but we could not have received it so comfortably from them; so that in reference to us God is pleased to make them the instruments of publishing the Gospels mysteries, and as it is his merciful condescension that he is pleased to deliver heavenly truths in earthly similitudes so is it no less that he maketh them known by earthly men.

And to carry it a little further; let us be so far from despising this treasure because of the vessel, as not only to bless God who hath put it into such vessels, but to honour the vessel because of the treasure. *Utrumne quia testacea est secundum originem scilicet ex limo destruetur, an quia divini thesauri conditorium extolletur?* saith Tertullian rationally. Shall the vessel be cast by because it is earthly, or shall it not rather be preferred because it is the repository of a choice treasure? Let me therefore beseech you in St Pauls words to the Thessalonians, to know them which labour among you and to esteem them very highly in love for their works sake, measure them not by their frail natures but their honourable imployment, not by what they find from the world, but by what they deserve; they are earthen, adore them not as Gods, but the treasure they bring is heavenly, honour them as men of God, let not the treasure be contemned for the vessels sake, but the vessels be esteemed for the treasures sake.

Tertul, de
Resur. car. c. 44

1 Thes. 5. 12,
13.

2 The word of exhortation concerneth

1. Partly us who are of the Clergy, that we follow the pattern which our Lord and Master hath set us, where he saith, *I must work the work of him that sent me whilst it is day, the night cometh when no man can work.* Oh let us break this bread of life before we be broken by death, burn and shine in doctrine and conver-

conversation before our *Lamp be put out*; do all the good we can by imparting this treasure, before our earthly house of this *Tabernacle be dissolved*, but I hope there is not much need to enlarge in this.

2. Partly you who are of the *Laity*, that you learn

1. To make much of your conscientious painful *Ministers*: the more pretious the liquor, and the more brittle the vessel, the more chary are men of it. Oh how tender should you be of them who, though weak creatures, bring the glad tidings of salvation to you? A friend that cometh to us but cannot stay long with us, how much is he made of, and how freely entertained by us, and will you have no regard of those who are both yours and the bridegrooms friends? and ere long must be taken from you? Nay let me tell you, no readier way to hasten their removal then your disregard, nor will God long continue his *Candlesticks* among that people who do not prize them and their light.

2. Make use of them, and get all the good you can from them whilst they live: If one have borrowed a book which ere long must be returned to the owner, how diligent is he in picking and transcribing what notes he can out of it: We are but lent you for a time, and that during the good pleasure of God. As Christ said to his Disciples, so may we to you, *Us you shall not have always with you*: Oh suck all the knowledge you can from our lips whilst we are able to speak to you, and hear us every day as if it were to be the last day you should hear us.

Mar. 4. 17.

And truly never more need of practising this duty then now, not only because *Ministers* are earthen vessels, that is subject to mortality, but because they are earthen, that is despised in these times, and who knoweth how far God may permit the malice of wicked men to proceed, it may be to the breaking, or if not, yet to stopping the vent of these vessels. The mouths of your *Ministers* must in a few years be stopped with dust when they are laid in the grave, it may be before that they may be silenced from publique Preaching the Gospel: Oh therefore be wise to improve the present opportunities God puts into your hands! Suck the milk of instruction from the breasts

breasts of these nurses, whilst they are able to give it you : Buy the oyle of consolation from these spirituall Merchants, whilst they can sell it you ; do as the Egyptians, who when Nilus overfloweth the banks, dig pits to put water in, that they may have supply when it shall return to its channel. Do as the shell-fish, which taketh in moisture whilst the tides flow in upon them, that may preserve them when it ebbeth, and leaveth them dry. Finally, do as Joseph, who in the years of plenty laid up store against the famine came. Oh be diligent to fill the vessel of your hearts with that divine treasure which these vessels yeild, against the time when you may, nay must be deprived of them ; they can instruct, exhort and comfort no longer then life, you have no assurance of their lives, they have none of their own, how long they shall continue ; nay indeed, both the, and you are assured they cannot continue long, being but earthen vessels, mortal men.

But we have this treasure in earthen vessels.

A doleful instance of this Scriptures verity we have in the sad occasion of this daies solemnity : the death of this faithful Minister of Christ, affectionate Son of the Church, vigilant Shepherd of his people, Mr Richard Goddard, whose livelesse dust lieth before us, and now my Discourse like a circle is returned to the point where I began, our deceased brother, whose losse is deservedly to be lamented, and Worth highly to be commended.

Indeed should I have fulfilled his modest desire, his name and virtues must have been buried in oblivion as well as his body in a grave : But had I in this satisfied his will, I must have been at once injurious to Gods honour, his memory, and others profit, since by paying the tribute of praise to Gods dear servants, we advance Gods glory, perpetuate their remembrance, and adde spurs to the pious endeavours of those who survive.

I could heartily have wished that this double task both of speaking to so Reverend and Worthy an Assembly, and of so choise and eminent a person, had been imposed on some one of these many silver Trumpets whom I have now in my eye ; but the undeserved respects of my dear friend by Will put me

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upon

upon the one, and his superlative merit and my due regard to his Name though it be against his will, obligeth me to the other.

I shall not expatiate in his just and due Character, and therein somewhat correspond to his desire: Indeed I need not, his Worth being so well known already, both in City and Countrey, he is gone out not like a common candle in a snuffe or stinke, but a Taper, hath left a sweet savour behinde him in the Nostrils of all that knew him.

That I may the more both *sutably* and *succinctly* delineate those graces (which though they are gone with him for his comfort, do yet stay behinde him for his honour and our imitation.) I shall make use of the Metaphor of a vessel which we meet with here in the Text.

A Vessel indeed he was a choice Vessel: What Eusebius calleth St Hierome, I may well apply to him, he was *Vas virtutum admirabile*, a Vessel adorned with an admirable variety of natural abilities, moral vertues, and spiritual graces, every way fitted and furnished for that divine employment to which God had called him. What St Basil laud of Gregory Nazianzen, I may say of him, *ὡς ὁ πηγάς* he was a deep Well, an clef Vessel, and as it were the mouth of Christ.

To say much in a few words, For knowledge and wisdom he was a Vessel of gold, for purity and innocency a Vessel of silver, for uprightness and integrity, a Vessel of transparent glasse; for resolution and courage in suffering (of which he had his share) a Vessel of brass; for perseverance and constancy in the Orthodox Faith, a Vessel of stone; and which was the Crown of all, for lowliness and humility an earthen Vessel; since whilest he was glorious in the eyes of others, he was contemptible in his own.

A Vessel he was full of all sorts of pretious liquor, the wine of zealous devotion, the oyl of pitiful compassion, the honey of a sweet disposition, the water of penitent contrition, and the milk of spiritual consolation.

To come nearer to the Text and Him, He was a Vessel to whom

whom this *Treasure* of the *Gospel*, and the *dispensation* of it was committed, which how *conscientiously*, *diligently*, *faithfully*, frequently (as farre as the weakness of his body would permit) he discharged, I doubt not but many here can and will attest; He was a *Vessel* not closed but open, not with a narrow but a large vent. That *worldly* treasure of estate he had, he was continually imparting to his distressed brethren in his life and at his death bequeathed a full fifth of his estate to them who can hardly obtain a fifth of their own. And this heavenly treasure of the *Gospel* he did with no lesse alacrity distribute among his people; how many of all degrees from all parts, golden, silver, earthen vessels were filled at his! Noble, rich, poor persons, all enriched their souls with the treasure that was dispensed by his lips. Methinks many of you are now calling to minde in what a clear method, choice words and fit phrases, with what pregnant similitudes, plentiful illustrations, pithy persuasions, sweet insinuations, powerful inducements, allegations of antiquity, and variety of good literature (so as both the Learned may receive satisfaction, and the meanest reap benefit) he did Preach the Word amongst you.

Finally, That which compleateth his Character, This *Vessel* retained the *sent*, the vertue of that himself which he poured out to others: The course of his life was consonant to the tenour of his Preaching, *ἡ ἀρετὴ τοῦ κηρύττειν, ἡ ἐν ᾧ κηρύττει*, as Gregory Nazianzen saith of St Basil, He spake what was to be done, and did what he spake, he did not only *ῥητορικῶς* but *ῥητορικῶς*, scienter predicare, but innocenter agere order his Preaching, but conversation aright.

That sickness which occasioned the breaking of this pretious *Vessel* was indeed sharp and short, but as himself expressed to me at the beginning of it, he did not fear, because already prepared for death. And though the violence of the disease oppressing his spirits, suppressed the freedom of his speech, yet (blessed be God) it did not bereave him of his senses nor wholly of his speech, in so much that not many hours before his death he made to a loving friend of his there present, a pious confession of his faith and hope, so that what

In vita Ambr. St Ambrose said of himself, *Non sic vixi ut me pudeat vivere, nec mori timeo quia bonum Dominum habemus*, I may truly affirm of him, He so lived that he was neither ashamed nor afraid to dye.

The Vessel of his body is now broken by the band that formed it (to which I desire we may all submit) yea that service which he was made for is now finished, else he had continued longer. As for the Pearl that was in his casket, his Soul, I doubt not but it is safe in Abrahams bosome; yea the Vessel of his bo'y rests in hope of restoring and reinjoying that Pearl, when it shall be for ever a Vessel of honour, glory and immortality.

I have now only a double word to present,

1. The one to the Reverend Clergie of this City here present, those particularly who have yet the liberty of their Function, that according to our several abilities we would endeavour as much as may be by our diligent Preaching, exemplary living, to make up the losse of this our Brother. Methinks God speaketh to us this day, as he did to Joshua in another case, *Moses my servant is dead, be strong and of a good courage*; ever remember that such a pillar being taken away, the greater burden lieth upon our shoulders.

Josh. 1. 2, 6.

2. The other to his Religious Auditors, and especially his well-affected Parishioners. He that stood in this place like a Jacob to rowl away the stone from the well, open the difficult places of Scripture to you, is now removed from you; he that stood like a carefull watchman to awake and warn you, is now by death put to silence: Finally, he that like a sun shined with the beams of instruction and consolation among you in this horizon is now gone down, and which is the more sad, Your eyes shall see him no more till the last day, the morning of the resurrection. The bottle which filled you is now emptied, the vessel which enriched you is now broken, the gourd whose shadow refreshed you is now withered; and I am confident, so ardent was your love towards him, so great the benefit you received by him, that I need not bid you be sensible of the losse. The more needful counsel is to be content with, and patient under it; and so much the rather, because it is no more then what

what you ought to expect, and especially in regard of him who was not only an *earthen vessel*, but one that had such a *flaw*, I mean *disease*, which would ere long have broken him. And now *Beloved*, though the vessel be broken, yet let not the treasure be lost; do you by him as *Irenæus* did by *Polycarpus*, keep fresh in your memory his *Sermons*, his *Discourses*, his *goings out and comings in*. This is the best way to remember him, by remembring his *counsels*; to mourn for him, by mourning for your *unfruitfulness* under his labours; to honour him by expressing the efficacy of his *doctrine* in your hearts and lives.

Nor let it be an *unwelcome* admonition to you (with which I will close) be carefull whom you choose to succeed this our Reverend Brother: not one that shall *pull down* what he hath built, but *rear up* what he hath laid; *pluck up* what he hath planted, but *water* what he hath sown; not one that shall succeed him (to use *Gregory Nazianzen's* expression) as *night* after *day*, a *disease* after *health*, a *frenzy* after *use of reason*, and a *storm* after a *calm*; but rather as a *sweet shower* after a *warm sun-shine*, and a *ripening summer* after a *budding spring*. To this end, as when *Josiah* was dead the children of *Israel* *askt of the Lord Who shall go up for us against the Canaanites*, so do you now the *Captain* is dead, consult with *God*, beg of him to direct you in the *election* of one who may leade you in the *battel* against your *spiritual enemies*: And withall as you *seek* to *God*, so *look* into his *Word*, and let those *directions* which are there given be the *rule* of your *election*; so may you expect and shall obtain such an one by whom your *faith* shall be *edified*, and thereby (that which was his earnest desire) the *salvation* of your souls accomplished.

ἡμεῖς οὐ τοῦ τῆς ἀρχῆς
διὰ δόξης ἡμῶν νόμον
ἔχοντες καὶ οὐκ ἐκ
οὐ τοῦ καὶ δόξης
κατασκευῆς καὶ οὐκ
ἐκ τοῦ ἐκδοῦν.

Gr. Naz. or. ii.
Judg. i. 1.

FINIS.



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